

BOUGHS AND BOUQUETS

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Shams-ul-Ulama Allama Syed Qazi Mir Ahmad Shah Rizwani (Life Achievements and Works)

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Shams-ul-Ulama Syed Qazi Mir Ahmad Shah Rizwani was a brilliant scholar of nine languages namely Arabic, Persian, Urdu, Pushto, Hindi, Hindko, Punjabi, Sansikrat and English (to some extent).

His forefather Syed Qazi Mir Abdur Rehman Bukhari (R.A.) came to Peshawar from Turkistan along with one of his sons, Syed Qazi Mir Abdullah Bukhari (R.A.). The purpose of their visit was to perform Haj on the part of Mir Abdullah Bukhari (R.A.). After the performance of Haj he returned to Ajmir Sharif and then migrated to Attock. Here both the father and son met Mohammad Yahya (R.A.) alias Hazratgi Sahib of Attock (R.A.) and both became the disciples of that revered saint. After sometime, they returned to Peshawar and settled in the village of Akbarpura (Pabo, District Nowshera), where the holy saint Syed Abdul Wahab alias Akhun Panjo Baba (R.A.) is buried¹. Mir Abdur Rehman Bukhari (R.A.) was the Qazi of the outskirts of Peshawar in the reign of Nadir Ali Quli Beg Afshaar² (1736-June 9, 1947 A.D.). After the assassination of Nadir the great king of Afghanistan Ahmad Shah Abdali (R.A.) founded an extensive and vast Afghan state comprising an area of some twenty lacs square kilometers. In spite of this great honour he achieved, he was a staunch disciple of Mian Umar Sahib (R.A.) of Chamkani. Both Mian Umar (R.A.) and Mir Abdullah (R.A.) were in their turn the disciples of Hazratji Sahib of Attock (R.A.). So in mystic doctrine

they became Pir Bhais of each other. Whenever the great Ahmad Shah Baba (R.A.) visited Peshawar for any purpose, he made it obligatory for him to pay homage to his Pir Sahib, Mian Umar (R.A.) in his first leisure. After paying homage to his Pir he then used to deal with the official work and to settle different matters accordingly. In those days the great Ahmad Shah Baba (R.A.) was unhappy over the performance of Qazi Mir Abdur Rahim (R.A.) of Kurwai (Pabo, District Nowshera) popularly known as Qazi Neka or Qazi Babiji (R.A.). The emperor requested his mentor (Pir) to propose him a person for that slot, who was extremely pious, religious, kind hearted and humane. Mian Umar (R.A.) at once offered the name of his Pir Bhai, Mir Abdullah Bukhari (R.A.)⁴. On 24th Rajab 1184 AH (13th November 1770 AD), the emperor ordered the dismissal of Mir Abdur Rahim and the appointment of Mir Abdullah Bukhari (R.A.) in place of the former. After the death of the great Afghan emperor his son and successor Timur Shah Abdali maintained the order of his father⁵. On 17th Ramazan 1187 AH (1st December, 1773 AD), he ordered to maintain Mir Abdullah as Qazi. Mir Abdullah Bukhari (R.A.) discharged his duties as Qazi very vigorously till his death in 1206H (1791-92 AD).

After the death of Mir Abdullah Bukhari (R.A.), his elder son Mir Ghulam Mohyuddin Bukhari (R.A.) was appointed as Qwazi by the Afghan emperor Shah Zaman on Rabih-ul-Awal 1217 AH (July 1802 AD)⁶. His status of Qaziship was also maintained by Shah Mehmood⁷. After the death of Ghulam Mohyuddin (R.A.), his son and the father of Rizwani, Qazi Mir Sahibzada (R.A.) was appointed on the ancestral post of Qaziship by Maharaja Rangit Singh and his Italian governor of Peshawar, General Avitabile⁸. Then in the short reign of Amir Dost Mohammad Khan's brother, Sardar Mohammad Azam Khan (1767-68 AD) the uncle of Rizwani Mir Syed Ahmed Bukhari (R.A.) was

appointed as Qazi⁹. From Mir Abdur Rehman Bukhari (R.A.) to Rizwani there were ten notable scholars out of them the above mentioned five persons were Qazis under the Royal Charter given to them by different Afghan emperors. Some of these soyal charters of discharging their duty as Qazis given to them by various rulers are in the possession of this scribe. The remaining five persons are Syed Mir Mian Aziz-ud-Din Bukhari (R.A.), the other son of Mir Abdur Rehman Bukhari (R.A.),¹⁰ Mian Unser Sahib Qureshi, the brother in law of Mir Abdullah Bukhari (R.A.), Qazi Mir Sharf-ud-Din Bukhari (R.A.), Syed Mir Ghayas-ud-Din Bukhari (R.A.)¹¹, both were the brothers of Qazi Mir Ghulam Mohyuddin (R.A.) and the last one was Allama Rizwani

Early Life

It was the night of April 11, 1860 AD when in that noble and notable Qazi family Mir Ahmad Shah was born in the house of Qazi Mir Sahibzadagi (R.A.)¹². Rizwani is his nom de plume he used in the Persian and Pukhto poetry while Abus Safaa is his *Kuniyat* that he used in his Arabic poetry¹³. The young Mir Ahmad Shah passed his early life in his native village, Akbarpura. He was very intelligent child. He learned his early prevalent knowledges from his father and other learned scholars of the surrounding areas¹⁴. When he was in his nine year of age he accompanied his father to Saidu Sharif (Swat) to pay homage to Akhunzada Abdul Ghafoor alias Saidu Babaji (R.A.). The father of Rizwani was very staunch disciple of that famous saint. Saidu Baba (R.A.) asked Rizwani if he was prepared to be a disciple of him. In reply the child told him that presently he was a child and would not be able to maintain the order of the saint in proper manner. In those days Rizwani was studying the Arabic book *Siraji*

dealing with the religious problems. Saidu Baba (R.A.) taught him some lesson from *Siraji* as a benediction. Therefore, he also became his teacher. Saidu Baba (R.A.) give him some advice and prayed God to make him a great scholar¹⁵. The pray of that saint came true because probably at the age of fifteen or sixteen due to his immense knowledge Saidu Baba (R.A.) selected Rizwani to give answer to the order of the king of Rome in connection with the curse committed by Sheikh Abdullah Fatan. Every day in the courtyard of the Mosque of Saidu Baba (R.A.) there were huge gatherings of hundreds of peoples who used to come and take advice from him¹⁶. But on that occasion the congregation was a mammoth one. In this congregation he delivered his speech in the presence of reputed religious scholars. At that time Qazi Mohammed Ghulam alias Qazi of Kurwai (Pabo, District Nowshera) and Qazi Sahib of Allai (Swat) were also present. They listened to him and were pleased very much as Mir Ahmad Shah delivered an extemporaneous and eloquent speech¹⁷.

His vast knowledge was due to the fact that at the age of eleven he traveled here and there in search of learning¹⁸. It is to be stated that in the company of European Political Officers, too, he traveled over the length and breadth of India. On this way he spent twenty five years on travelling¹⁹. Time proved that he was very fast in picking the knowledge of any teacher. During his travel to Afghanistan, India, Punjab etc he obtained various knowledges from at least three dozen reputed teachers²⁰. He was the class fellow of aged people in various sections of knowledge like alias Haday Malla and Mullah Shah Nawaz Laghmani. Once there was a time when Rizwani was quenching the thirst of knowledge from the academic stores of others and then there came a time when reputed scholar used to quench their thirst from his academic store. In order to channelize his knowledge he appeared in the high

oriental title examinations of the Panjab University in the following order²¹.

1. 1875 AD: Passed and topped his Maulvi (Arabic) Examination
2. 1876 AD: Passed and topped his Maulvi Alim (Arabic) Examination
3. 1878 AD: Passed and topped his Munshi Fazil (Persian) Examination without appearing in Munshi (Persian) and Munshi Alim (Persian) Examinations.
4. 1879 AD: passed his Maulvi Fazil (Arabic) Examination and stood second in order of merit.

He started his service as an educationist and was directly appointed as Professor of Arabic and Persian in the well known Normal College Amratsir²². This college was popularly known as Mission College and was financed by Christian Vermicular Education Society for India²³. Mr. C.J. Rodgers was its principal and was very kind upon him. In 1882 Rizwani became a Munshi with L.White king²⁴, who had served in various department and finally was the commissioner of Peshawar and Rawalpindi. In November 11, 1888 A.D. he was appointed as head teacher of Persian in the school of teachers in Rawalpindi²⁵. During this time he served as First Oriented Teacher in both the Normal Schools of Rawalpindi and Lahore²⁶. He also taught Pashto Zamindari classes in the Normal School Rawalpindi to the students of Frontier. In 1896 AD he was appointed as first oriental teacher of Arabic and Persian in the Central Model School Lahroe.²⁷ In 1903 AD he was appointed as head teacher (Professor) of Arabic in the Central Training College Lahore. Later on he was transferred to training college Lyallpur most probably in 1919 AD. He served there till retirement in June 30, 1920 AD²⁹. After the retirement he came to

the native village of Akbarpura, but time and again he used to go to Punjab in connection with certain Academic conference, seminar etc.

Achievements

During his lengthy service he had obtained numerous testimonials, prizes, shields and certificates. Besides this his European pupils also presented him various prizes in the form of Pistol, Rifle, Shield etc. For example on passing his proficiency examination, his pupil, Mr. L.White King, the then Deputy Commissioner of Peshawar brought a pistol for his tutor Rizwani and said "I bought a lovely revolver as a present for you with ten chambers"³⁰. In a booklet *Testimonials of Qazi Mir Ahmad Shah Rizwani, Shams-ul-Ulama of Akbarpura, District Peshawar*, there are fifty four testimonials conferred or bestowed upon Allama Rizwani from distinguished local and European personalities. The names of those officers are as under:

1. A.C. Woolner, M.A., Registrar Punjab Unvieristy.
2. A.W. Straiton Reg. Punjab Unviersity.
3. C.J. Rodgers, Principal Normal College Amritsir.
4. C.H. Atkins, C.S.
5. D.W. Thomson, Inspector of Schools Rawalpindi Cricle.
6. E. Lewis, Registrar Punjab Unvieristy.
7. E. Tydeman, Ex Princiapla nd President Text Book Committee.
8. F. Hadencope, Inspector of Schools Rawalpindi Circles.
9. F.H. Burton.
10. F. Jackson, Suptt. Chief Courts.

11. H.C. Robson, Lieut, 7th Gorkha Rifles Quetta Baluchistan.
12. H.J. Machintosh, D. Sec. To Govt. of India.
13. H.T. Knowlton, Principal C.T. College Lahore.
14. J.C. Godley, Director of P.I. Punjab.
15. J.G. Pakkinson, V. Principal C.T.C. Lahore.
16. J. Sime Director of P.I. Punjab.
17. L.B. Lillard, Lieut. Governor House Lahore.
18. Lord Curzon, Viceroy of India.
19. M.A. Stein, Registrar Punjab University.
20. R.H. Burton, Under Sec. To Govt. of India.
21. S.W. Rowless, Personal Secretary.
22. T.C. Lewis, Officiating Director of P.I. Punjab.
23. W.C. Heale, Chief Commissioners NWFP employee.
24. W.R.M. Holroyd, Dir. Of P.I. Punjab.
25. W.T. Wright, Principal C.T.C. Lahore.

In the view of the high ups of the education department Qazi was the only reliable oriental teacher who was indispensable for the department³¹. In the Punjab University he was the head examiner of Arabic, Persian, Urdu and Pashto³². At that time he was the fellow of the Punjab University and compiler of oriental course. Besides those he was an active and energetic member of the Punjab Text Book Committee³³. He was the tutor of distinguished civil and military European Officers like:

1. C.G. Rodgers Principal Amratsir College.
2. H.C. Robinson, Lieut 7th Gorkha Rifle.
3. L.B. Lillard, Lieut. Governor House Lahore.
4. L. White King, Sec. Finance and Commissioner.
5. M.A. Stein, Principal Mardrasah College Calcutta.
6. Dr. Leitner.

When a person is praised by European officer, then, is it possible that he could not have influenced

local scholars. The answer is no. Those who were impressed from Qazi Sahib are:

1. Iqbal Kashin M.A. Assistant Master and Transalator Central Trianing College Lahore.
2. H.M. Noor Bakhsh, M.A. Central Model School Lahore.
3. Chranchi Lal, Central Training College Lahore and then Principal Central Training College Layllpur.
4. Khan Bahadar Dr. Amir Shah, Senior Assistant Surgeon Lahore.
5. Sohan Lal, English Master Cnetral Training College Lahore.
6. Syed Azeem Shah Kial Bukhari, Ex-Director Pukhto Academy Peshawar University.
7. Sir Sahibzada Abdul Qayum Khan, founder and Principal of Islamia College Peshawar.
8. Shams-ul-Ulma Khan Bahadar Syed Maulvi Zia-ud-Din Khan Chief of Dehli L.L.D. Honour Degree Ph.D Scholar.
9. Qazi Tila Muhamamd Khan Alim-e-Fazil and father of Qazi Aslam Deputy Commissioner
10. Syed Allama Abdur Rauf Bughdadi
11. Akhunzada Abdul Ghafoor Safi Qandari alias Swat Babaji (R.H.)
12. Ghulam Mohiud Din, Fist English Master Central Training College Lahroe.
13. Gopal Siran Das, Tehsildar Nowshera Tehsil (now District)
14. Lala Sagir Chand B.A. Inspector of Schools Rawalpindi Circle
15. Khan Bhadar Muhamamd Barkat Ali Khan, General Secretary Anjuman-e- Islamia Punjab and Felow Punjab University.
16. Muhamamd Hayat Khan, Political Naib Tehsildar
17. Muhammad Abdul Ali, B.A. Second science Master Centrla Training College Lahore..

18. Mula Naseer Ahmad Qissa Khawani, known as famous teacher in teachers
19. Munshi Lal, Officiating Head Master Centrla Model School Lahore.
20. Mosa Khan, Tehsildar Nowshera.
21. Mir Alam Khan, Revenue Officer
22. Mirza Saffai Sherazi, Iran.
23. Nazar Muhamamd B.A. Assistant Inspector of Schools Lahore Division
24. Haira Lal, Post Master General Punjab
25. Haim Raj, M.A. head Master Normal School Rawalpindi
26. Qari Abdul Muntaqim Alkozi Akbarpuri, s/o Qari Abdul Mastaan (disciple of Haji Sahib of Turangzai) and grandson of Qari Kundal Alkozai
27. Mian Saadullah Khan Naseem. The father of this scribe, nephew of Rizwani and Pukhto poet and research scholar to whom this work is dedicated.
28. Mir Azam Shah Baidal s/o Rizwani and Persian, Urdu and pukhto poet.
29. Nazir Ahmad Dakni, Urdu poet of Dakan
The newspaper/Journals that published his poetry/articles as a mark of appreciation are:
 1. *Paisa Ikhbar*, Nov. 1899, Persian Nazam
 2. *Chodwein Saddi*, May. 1901. Persian Nazam
 3. *Rafiq-e-Hind*, March 17, 1903, Persian Nazam, that was read extemporeaneously in the annual meeting of Anjuman-e-Laghmania.
 4. *Intekhab-e-Lajawab*, January 4, 1905, Mashahir No. Biographical sketch of Rizwani
 5. *Rafiq-ut-Taalum*, March 1917, *Y-e-Kar-e-Bastan* Urdu Article of Rizwani

Moreover he was the guide of the European Political Officers³⁴. He helped them in deciphering the Kufi writing on numerous old coins of Mohammadan period. He also helped them in reading of different

manuscript, as he was well versed in both the colloquial and Modern Arabic and Persian languages³⁵.

These were the heaps of achievements on the part of Allama Rizwani he obtained for himself. But he was not a selfish man. He efficiently and effectively used the opportunities for certain other memorable goals. In his whole life he wrote one hundreds and seventy books in various languages, to be discussed later on³⁶. But his one of the most important achievements was that due to his consistent efforts, he included Pukhto in the course of the oriental literature³⁷. Prior to this step motherly behavior was adopted with this language. This was not an easy job. On one hand he consulted the concerned authorities of the University while on the other hand he contacted his European pupils who were on high civil and military posts. Allama Rizwani, due to his argumentative efforts succeeded in convincing the authorities Pukhto was included in the course of the oriental languages. As long as there exists Pukhtoons, Pukhto and Pukhtoonwali on the surface of the earth, his this unique achievement cannot be ignored. Moreover, he himself took the responsibility of compiling courses for Pukhto according to the syllabi of the University. Due to his endeavour he also included Pukhto in Zamindari courses and compiled courses for Zamindari classes.

The learned Qazi was a good teacher of the oriental languages that in why several distinguished civil and military European officer selected him as their tutor. He was also the tutor of the sons of Lords. Some of his European pupils are as under³⁹:

1. L. White King: He had served as Deputy Commissioner of Peshawar and D.I.Khan, officiating commissioner Lahore, Commissioner of Peshawar and Lahore and probably in the last stage was Professor of oriental languages in his home town, Dublin (Ireland). In his testimonials he verifies that an oriental scholar

of the caliber of the Qazi is hardly available in India.

2. C.J. Rodgers: He was the principal of normal College Amritsar. In this college Allama Rizwani was a Professor of Arabic and Persian. In 1881 AD he wrote, "During that time he has discharged his duties as a teacher of language to my entire satisfaction. His knowledge of his work is remarkably good".
3. M.A. Stein: He was the principal of Madrassah College Calcutta.
4. Dr. Leitner: He was the registrar of the Panjab University.
5. C. Plowden: He was late resident Kashmiri
6. H. Robson: He was the lieutenant of Seventh Gurkha Rifles Quetta, Balochistan.
7. L.B. Lillard: He was Lieutenant R.C. in the Army and many more.

His travels with the European political officers not only increased his store of knowledge but also discovered some very rare recipes and prescriptions of Greek Medicines that proved very effective for the chronic and long standing cases of various diseases⁴⁰. Many reputed people recognized Qazi as a first rate physician. Here I will present only one testimonial of F. Jackson, Superintendent Chief Cousts Panjab, Lahore.

"I have much pleasure in certifying that Qazi Mir Ahmad Shah Rizwani treated me for a pain in my right side from which I had been suffering from a considerable time for which I had taken any amount of medicine without obtaining relief. Under the treatment of Qazi was completely restored to health, for which I am very grateful to that gentleman. He is very clever physician.

Lahore:
30th April 1899

(Sd.)

F. Jackson,
Superintendent Chief Cousts,
Punjab⁴¹

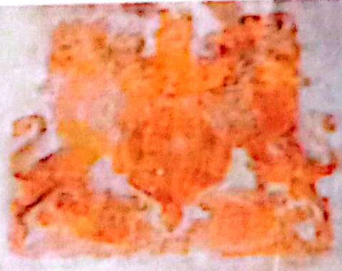
But the continuation of successes and gains of that great and learned Qazi does not come to an end. He was a candidate since long for a handsome reward, for which repeated recommendations were sent to the concerned quarters on the part of L.White King, the Commissioner and Lala Sagar Chand who was at that time late Inspector of schools Rawalpindi circle and other distinguished and reputed personalities. Finally this award was bestowed upon him in the form of a literary title due to which he may be distinguished among his contemporaries. The then Viceroy and Governor General of India in Council, Lord Curzon on November 9, 1901 conferred upon him the title of Shams-ul-Ulama as a personal distinction.⁴² It may be remembered that prior to Allama Rizwani no man was considered eligible for this prestigious title in the current geographical boundaries of Pakistan. It was he who opened the doors of this title. He obtained this title in thirteen years service at the age of 41. On November 16, 1901 a famous Urdu daily "*Rafiq-i-Hind*" states:

"The bestowal of the title of Shams-ul-Ulama on Maulvi Qazi Mir Ahmad Shah Sahib Peshawari by the Government is an apt and befitting reward in recognition of his literary and Government services. It is an occasion of special joy for the Panjabis and they should feel proud that one from that province has been honored with the title of Shams-ul-Ulama. As the Qazi Sahib has had this proud privilege of opening a way for the Pajabis, after which we hoped that many learned man of the province would become recipient of the great distinction, we deem the Qazi Sahib to be especially deserving of our heavy congritulations⁴³."

It should be remembered that in October 25, 1901 NWFP came into existence⁴⁴ but for a long time the people of NWFP were considered as Punjabi, because N-W.F.P. remained part of Panjab for quite a



Shamsul Ulama Allama Syed Qazi Mir Ahmad Shah Rizwani



BY APPOINTMENT

To

**Muzi Mir Ahmad Shah,
Riswani-Jeshawari,
First Oriental Teacher in the Central
Model School, Lahore.**

**I hereby confer upon you the title of
Shams-ul-Mlama as a personal distinction.**

(Signature)

**Viceroy and Governor General
of India**

**Witness:
This 5th November 1901**



Sanad conferred upon Shamsul Ulma Allama Syed Qazi Mir Ahmad Shah Rizwani by the viceroy of India, Lord Curzon

long time. Now-a-days a misnomer of Sarhidi in existing in place of Pukhtoon. Anyhow the door that Qazi opened was good but still for a long time no one was considered eligible for this title. After a lapse of twenty-two years the teacher of Allama Iqbal Shams-ul-Ulma Maulvi Mir Hassan was conferred upon this title but on a very strongest recommendation of Allama Iqbal⁴⁵.

According to the younger son of Allam Rizwani, Syed Qazi Mir Azam Shah Bidil, Iqbal was also a good admirer of Allama Rizwani. He was considering Rizwani a great scholar. Rizwani used to call him Eik Baal (single hair) with love. Iqbal was very interested in the history and ethnology of Afghans. He discussed these matters with Allam Rizwani. This fact can be traced in the Urdu book *Anwaar-e-Iqbal*, compiled by Bashir Ahmad Dar in 1977. On the pages 284 and 285 in a letter to Maulvi Nagm-ul-Hassan Rampuri Iqbal quotes Rizwani in the context of the etymology of the name of Afghans. Rizwani has explained the etymology of the word Afghan to Allam Iqbal⁴⁰.

Works

Allam Rizwani was a great scholar of nine languages. He was the author or compiler of 170 books namely, 70 in Arabic, 54 in Persian, 30 in Pashto, 10 in Urdu and 5 in English (probable with the help for the European pupils). I have only searched the names of some 60 books and in these hardly some seventeen books can be traced. These 60 books are divided into two categories – text books and general books.⁴⁷

(A) Text Books

1. Urdu Jadeed Grammar Barai Primary Classes (Urdu)
2. Asbaaq-e-Farsian in the book series Ilm-ut-Taleem (Persian)
3. Baharistan-e-Afghani (Pakhto)
4. Shakaristan-e-Afghani (Pakhto)
5. Pakhto Grammar Al Musamma Ba Wafia (Urdu-Pakhto)
6. Arabic Reader Barai First Middle Class
7. Arabic Reader Barai Second Middle Class
8. Arabic Reader Barai Third Middle Class
9. Arabic Reader Barai Fourth Middle Class
10. Elementary Arabic Grammar Barai Middle classes
11. Arabic Reader Barai High Departments
12. Farsi Qawaid-e-Jadeed Batareeq-e-Istehraji
13. Qawaid-e-Arabi Dar Fan-e-Sarf Ba Tareeq-e-Taleem-e-Jadeed
14. Mayar-ul-Qawaid Barai Entrance
15. And some other books No. of books not evident.

(B) General Books

16. Aasar-e-Qadeema
17. Islam Kay Bunyadi Usool (Urdu)
18. Altalhees-e-Fil-Urooz (Arabic)
19. Bakora Shabbih Fi Tarik-e-Banosia
20. Pukhto Mataloona (Pakhto)
21. Tuhfat-ul-Bahri (Persian)
22. Tareekh-e-Afridi
23. Tareekh-e-Afghanan
24. Tareekh-e-Anbia Alaihum-us-Salam
25. Tareekh-e-Kasfiistan
26. Tajweed-ul-Quran
27. Tahqeeq-ul-Alsina
28. Tamrat-ul-Arab Fi Lisanilbadwo Wal Araab

29. Jazari (Pakhto Poetry)
30. Khulasat-us-Seer
31. Dar Kaifiyat-e-Ata Shudan Khitab Shamsul Ulema Ba Banda-e-Qasi Mir Ahmad Shah Rizwani Peshawari (Persian)
32. Deewan O Qasaid-e-Rizwani
33. Radat-un-Nasara
34. Tarjuman-e-Faris
35. Risal-e-Zaat O Sharfat
36. Risala-e-Salwat-ul-Arab
37. Safar Nama-e-Hindia
38. Shara'a Badeehat-e-Amra-ul-Qais Kandi Jehili
39. Shara'a Shulshulia Aashaa Asadi Jahili Almaroof Ba Shulshul Wa Almuqallib Ba Sanajat-ul-Arab (Arabic Persian)
40. Shara'a Qasida Shanfraa Al Masha hoorata Ba Lamiat-ul-Arab
41. Shara'a Sheikh Ahmad Jazari
42. Shara'a Gharaib-ul-Amsal-ul-Arab
43. Shara'a Mustajima Allama Tantarani
44. Shahibiyatu (Arabic Poetry)
45. Qaisaryatu (Persian poetry)
46. Fatwa Dar Masala-e-Amn O Aman (Puktho)
47. Fatwa Dar Masala-e-Amn O Aman (Urdu)
48. Fatwa Dar Masala-e-Amn Dar Difaa-e-Khukumat-e-Hind
49. Fatwa Dar Masala-e-Amn Bazad-e-Firqa Wariyat (Pakhto)
50. Fatwa Dar Masala-e-Amn Bazad-e-Firqa Wariyat (Urdu)
51. Fatwa Dar Masala-e-Talaaq
52. Kitab-e-Tuhfat-ul-Awliya (Persian)
53. Kitab-e-Farsi Rozmara-e-Iran
54. Lama'al Irfan Fi Tauzih-ul-Quran (Tafsir)
55. Mujarrabaat-e-Rizwani
56. Mujarrabaat-e-Rizwani Barai Bemarkan Bazaria Dak

57. Manaqib-wa Qasaid Ghura Dar Shan-e-Moenud Din Chishti Ajmiri.
58. Manzoomat-e-Abus Safa Qazi Mir Ahmad Shah Rizwani Peshawari.
59. Hajwairia-Dar Manqabat-e-Syed Ali Hajwairi Lahori (Persian)
60. Dewan-e-Asha'ar-e-Arabia, Farsia wa Afghanistania
61. Makh-ul-Baghuz Fi Ilm-ul-Urooz
62. Yaadsht-e-Amoor-e-Zaroria Wa Swaniae-Umria S.U. Syed Qazi Mir Ahmad Shah Rizwani Peshawari
63. Yadasht-e-Amoor-e-Mutafarriqa
64. Yadgar-e-Bastan Dar Tareekh-e-Qadeem Hind, Maghribi Wa Afghanistan
65. Translations

In this list some books seems to be repeated with different names and some other are in doubt. It seems that Kitab-e-Farsi and Tarjaman-e-Faras are synonyms of one book. Similarly Makh-ul-Bughuz and Altahees-e-Fil Urooz also seems to be one and the same book. We cannot trace Pukhto Mutaloona as a separate book. It is a fact that Rizwani has collected some proverbs of Pakhto in Shakaristan-e-Afghani. Similarly Lama'a-ul-Irfan seems to be written by another person with the same name, Mir Ahmad.

(A) Explanation of Text Books

1. *Pashto Grammar*: This is the first ever regular grammatical work of Pashto in Urdu language by any author. The purpose of writing this in Urdu was to enable the non-Pukhto speaking Frontier officers, civil and military and also the European officers. It was published in 1890, 1898 and 1908.

2. *Shara'a Qasida-e-Asadi Jahili (In Arabic and Persian)*: A commentary of the odes of Ashaa Asadi, a poet of the Dark ages, in the old Arabic literature.
3. *Shara'a Qasida-e-Shanfra Jahili*: A commentary on the odes of Shanfra, A poet in the Arabic literature in the Dark ages. His poetical work is known as *Lamiat-ul- Arabia*.
4. *Shara'a Badehat-e-Imra-ul-Qais Jahili*: A commentary on the extempore odes of Imra-ul-Qais in the old Arabic literature, in the Dark ages.
5. *Shara'a Qasaid-e-Allama Tantarani*: A commentary of Tantarani in rhetoric and literature.
6. *Shara'a Gharaib-ul-Amsal-Ul-Arabia*: A commentary on the Arabic proverbs.
7. *Shara'a-e-Jazari*: A Pukhto commentary of the Sheikh Ahmad Jazari, in the distinct pronunciation of Al-Quran.
8. *Al Talkhis-e-Fil-Uruz*: Full explanation of the Arabic prosody. The work consist of 20 pages and mainly discusses the variation of Uruz with the addition or subtraction if alphabet(s).
9. *Makh-ul-Baghuz Fi Ilm-ul-Uruz*: This book is preserved by authorities of the Library of Congress in Washington DC under the number W892. 7.SA31. It also deals with the discussion of the Arabic prosody.
10. *Tamratul-Ghurab-Fi-Lisanil Badwi-Wal-Arab*: This book contains the discussion in the Bedouin Colloquial Arabic.
11. *Tarjuman-E-Faras*: It deals with the colloquial Persian of Iran (Persia).
12. *Risala-e-Silat-ul-Arab*: This work contains on the discussion of proper use of preposition in the Arabic.

13. *Tuhfatul Bahri Der Ilm-e-Meeras*: It deals with the Mohammadan Law with particular reference to heir ship.
14. *Risala-e-Zat-O-Sharazat*: This booklet discusses the history of the Indian Races.
15. *Divan-e-Asha'ar-e-Farsia Wa Arabia Wa Afghanistania*: This is the poetical collection of Allam Rizwani in Arabic, Persian and Pukhto languages.
16. *Raddat-un-Nasawra*: As the very name indicates; probably it deals with some of the misdeeds of the Naswara and gives answer to their misunderstandings.
17. *Baharistan-e-Afghani (Pukhto)*: A collection of prose and poetry of classical Pukhto writers. This work he compiled for Panjab University and was included in the Pukhto entrance examination. It was first published in 1898 and second edition came into market in 1931. Another edition of this work was published in 1956. The importance of this book lies in the fact that it contains 14 prose and one poetical master pieces of Allama Rizwani. It was included in the Matriculation till 1960 or later.
18. *Shakaristan-e-Afghani (Pukhto)*: This is also arranged on the pattern of Baharistan-e-Afghani. The selection of prose and poetry are different from that of the former. This book contains seven sample of prose and one poem of Allama Rizwani. Due to the existence of these prose sample (and that in the Baharistan-e-Afghani) the name of Rizwani is enlisted in the pioneer of modern prose writing scholars. This book was compiled for the British as the topic bears its English meanings also.
19. *Sahibiyyah*: An Arabic ode in the honour of Abdul Wahab alias Pir Sahib of Manki Sharif.

20. *Qaisariyyah*: Another Persian ode on the sad demise of the Queen of Britain.
21. *Hajwariya*: Poetry in the honour of Syed Ali Hajwari alias Data Gang Bakhsh (R.A.) Lahori. It contains elegies about that saint.
22. *Kitab-E-Tuhfat-Ul-Awliya*: The life and history of Syed Abdul Wahab alias Akhunpanjo Baba (R.A.) of Akbarpura District Nowshera. It also contains the material on other saints, too. This book was published twice in 1903 and 1910 respectively. According to Syed Amir Shah Qadri of Peshawar, he has seen a translation of this book also. Syed Zahir Shah Qadri has translated it into Urdu, but full of proof mistakes.
23. *Kitab-e-Farsi Rozmara-E-Iran*:
24. *Bakurah Shabeeh Fi Tarikh-e-Banosia*: Probably a history of the Bano Abas dynasty.
25. *Yadgar-e-Bastan (Persian)*: The history of the Afghanis in general and their tribwise discussion in particular was written by Allam Rizwani in 1914 in two volumes combined together. It is still unprinted.
26. *Safarnama-e-Hindiya*: probably a travelogue in which Allam Rizwani has mentioned all the places that he visited either lonely or in company of European political officers, civil and military.
27. *Mujarrabat-e-Rizwani*: It deals with the Greek medicines which are very useful for some chronic diseases.
28. *Tahqeeq-ul-Alsina*: A research work on languages. Probably a research work on the oriental languages; comprising comparative linguistics, etymology, syntax and morphology of these languages.
29. *Hulasat-us-Seer*: It belongs to the life and Seerat of the Prophet Hazrat Mohammad (Peace and Blessings of God be Upon Him).

30. *Tajweed-ul-Quran*: It deals with the Qirat of the Holy Quran.
31. *Jazaria*: It has been written by Allam Rizwani in five kind of calligraphy. It is a commentary of Sheikh Ahmad Jazrai. He wrote this book at the age of only 12 years and 4 months. His this work is not only good for academic purpose but due to this his taste of calligraphy can also be ascertained easily.
32. *Farsi Qawad-e-Jadeed Batariq-E-Istehraji*: Written in 1911 for the students of middle classes of the Punjab University. It was so good that the scholar of that time called it a gem.
33. *Elementary Arabic Grammer Barai Middle Classes*: Elementary Arabic grammar that was written by him in 1907 for the students of middle classes. On this way I hope that Allama Rizwani was the first ever Pashtoon writer who wrote grammars for the three oriental languages viz Arabic, Persian, Pashto (in Urdu language).
34. *Arabic Reader Barai First Middel Classes*:
35. *Arabic Reader Barai Second Middle Classes*:
36. *Arabic Reader Barai Third Middle Classes*:
37. *Arabic Reader Barai Fourth Middle Classes*: As the names indicate these were graduated Arabic book for students in those classes.
38. *A'asar-e-Qadeema*: It is an archeological work dealing with different excavations.
39. *Tarikh-e-Kafiristan*: As the name indicates it is the history of the people of Kafiristan.
40. *Tarikh-e-Afridi*: It is the history of Afridis, a tribe of Pukhtoon.
41. *Pukhto Mataloona*: It is either the collection or discussion of certain Pukhto proverbs.
42. *Islam Kay Bunyadi Usool*: An Urdu work about the basic principle of Islam.
43. *Tarjumma wa Tafseer-e-Quran-E-Pak Musoom Ba Lamual Irfan Fi Tuzih-Ul-Quran*: The

translation and exegesis/description of the Holy Quran in Urdu.

44. *Tarikh-e-Afghanan*: Another history of Pukhtoos.
45. *Tarikh-e-Anbiya Alihum-us-Salam*: History of the Prophets from Adam (A.S.) to Hazrat Mohammad (Peace & Blessing of God be Upon Him). Rizwani wrote it in his own writing (not calligraphic one) in 1892 in Rawalpindi.
46. *Fatwa Against Sectarianism In Pukho*
47. *Fatwa Against Sectariansim In Persian*
48. *Manaqib wa Qasayid-e-Ghura Dar Shan-e-Khwaja Sharif Ajmiri*: In the praise of this holy saint he wrote Persian and Arabic verses.
49. *Various translations*:
50. *Tarjuman-e-Faris*:

He also made correction/rectification of certain Hindi readers that is evident from his personnel file and from the reports of Punjab Text Book Committee.

The above works in various genre of literature are clear witness to the genius of Allama Rizwani. This indicates that he was well versed and well acquainted in the fields of linguistics, grammar, Arabic Prosody, Genealogy, Anthropology, Archeology, Geography, History, Etymology, Mineralogy, Logic, Greek medicines, Numismatics, Prose, Poetry and many other fields of society. This clearly shows the versatility of this great and renown scholar that is why European civil and military officers and renowned scholars in their testimonials paid rich tributes to Allama Rizwani⁴⁸. They at various occasion verified that the method of teaching of that great scholar was very interesting and astonishing. When some of them practiced Arabic, Persian, Urdu and Pukhto conversation with him, they felt real pleasure⁴⁹.

Till 1899 he wrote only 14 books⁵⁰ and on the basis of that works the literary figure of Peshawar Qazi

Tila Mohammad Khan (father of Qazi Mohammad Aslam Khan, Late Deputy Commissioner) said to Rizwani, "You are riding on a lion who is more comparable than you?"⁵¹. Moreover in a Persian epistle to Allam Rizwani Tila, praised him in the following words:

"We, Afghans, should feel legitimately proud and quite exultant in gifted person like you in this age. We thank God for raising among us such a person who has embellished the association of literature and who is the augments of luster in the vision of wisdom, the commentator on the collective work of Universe, the repository of laudable attributes, combining the sense of Mehdi and Wasaf (both being most celebrated prose writers in Persian of the eighteenth century), the treasurer of boundless grace and liberality, the distinguisher betwixt white and black (varacity and mendacity), the spring of the garden of sagacity, the lantern of the house of discretion, the transverse of difficult stages of knowledge seeking, the decorator of exalted literary assemblies, the first line of Divan of beauty of language and the best couplet of the ode of day and night. What a marvel of literature and intelligence what a paragon of supreme ability and exalted dignity!

(Translation of verses in Arabic)

1. "These are genuine attributes not the two cups of milk adulterated with water, which is finally converted into urine".
2. "These are abiding virtues and not the two fine raiment's of Yaman that wear out not ever longer".

Peshawar, 11th May 1899⁵²

Till these days this wise and learned man who was like a gem was hidden from the eyes of the peoples. Now with the help of the special issue (Rizwani Number) of the monthly "Pukhto" (Vol 28, No.1, 2, 3, Jan., Feb., & Mar. 1996), the organ of the Pashto Academy, University of Peshawar this great and versatile Qazi shone on the horizon of the Afghans and they became acquainted with the life and works of Allama Rizwani. As the great Allama was not a narrow minded laureate.

Rather he was a broad minded, philanthropist, kind hearted and a compassionate person. This can be proved from the fact that he served Arabic, Persian and Urdu literature more than his native language, Pukhto. The inclusion of Pukhto in the oriental classes was a right of the Pukhto speaking community, which he achieved for them with great fervor and enthusiasm. But more than three dozen books, in Arabic, Persian, Urdu, Pukhto etc to his name are indicative of his unbiased and unprejudiced nature. According to the commissioner of Peshawar L. White king he has seen hardly any scholar who is his equivalent in Arabic and Persian literature⁵³.

As I do not know Arabic and Persian, so am unable to comment on the works of Allama Rizwani. Moreover this article cannot envisage such a huge material. So I leave this matter to the scholars of those languages to make a critical analysis of his works in Arabic and Persian. Because the great Allama is fully deserved to be considered for M. Phil or Ph.D work in all the oriental departments viz Arabic, Persian and Pukhto. It is the need of the time that papers should be written on the life and works, of that literary personality. On this way one will not only voice the sentiments of certain quarters of literature but will voice the sentiments of admirers and hundreds of scholars.

One of the important aspects of Qazi is that although he was not a Qazi by royal charter or by some Govt. of India notification yet his religious order (Fitwa) was observed by all Ulma without the slightest reserve. On one occasion some people of NWFP started the blood shedding of the fellow Muslim bothers, in order to gain religious distinction. He wrote a fitwa in Persian and Pukhto. As the then Tehsildar of Nowshera M. Moosa Khan says, "He has written many books one of which is written in Persian and Pashto dealing with the subject of prevention against unlawful crusading for the sake of earning religious distinction. This work has

proved especially useful and has opened healthy influence in the Frontier province"⁵⁴. The Qazi wrote this Fitwa in Landi Arbaban Peshawar in the presence of Nawab Mohammad Hussain Khan Chief of Momand and Khan Bahadur Mir Ahmad Khan, Honorary Magistrate of Peshawar⁵⁵.

The second Fitwa was about the problem of divorce. The teacher of teachers Mullah Nasir Ahmad of Qissa Khwani, Peshawar discussed the method of research in divorce. A lengthy discussion took place between them in front of a religious congregation. In light of modern books he wrote a Fitwa and Nasir Ahmad got it signed. Then in front of that congregation of scholar he offered tribute to Qazi in the following Persian couplet⁵⁶.

"I searched the pages of the books of the world but when I saw you I said my destination was there"⁵⁷.

This great scholar is now rightly deserved to be brought to the horizon of the world. As I mentioned earlier that due to his unbiased nature and contribution to oriental literature he fully deserves for a Ph.D in all the essential departments.

On June 30, 1920 he got retirement and came to his native village, Akbar Pura (Pabo, District Nowshera)⁵⁸. On this way the activities of this brilliant and shining star came to an end. But in unofficial capacity, time and again, he had been invited for seminars, lectures and speeches by the Punjab Text Book Committee's President, high ups of education department and presidents of religious organizations like Anjuman-e-Islamia and Anjuman-e-Laghmania, Lahore, Punjab. He was active in search of knowledge and spreading of education till his last breath.

He also used to help the poor and needy patients free of cost. The students from Heart, Kabul, Panjab, India and other cities used to come here and

obtained knowledge from him. But in that time his health was not good and was debilitated⁶⁰.

On December, 30, 1934, this great scholar, laureate, orator, educationist, compiler of books, geographer, historian, poet and above all a true and prayer bounded Muslim scholar died in his native village, Akbarpura and was buried in front of the thousands of people from all walk of life and hundred of Ulamas. He was buried in the ancestral grave yard of Qazi Khelan in the village. Thousands of people attended his Nimaz-e-Janaza that was prayed by Maulvi Abdur Rehman, a disciple of Haji Sahib of Turangzai⁶¹. According to the young son of Rizwani Mir Azam Shah (late) he and his elder brother Mir Abdul Hay received hundreds of letters and telegrams from various dignitaries all over the India on the sad demise of Allama Rizwani

*Da dunya, da ye sawad, da ye wafa da
Rizwani la de ghaddare Al aman*⁶².

This is the world, this is its gain and this is its fidelity.

Oh! Razwani save me from this traitor (world).

Riwani in the perspective of his writings

A: As a Patriot and Humanist: In the light of his writings Rizwani was a true reformer of Pukhtun, who vociferously enunciates both the good qualities and bad habits of this nation in his prose and poetry. He was a realist personality and portrayed a real image of this nation. When a person is suffering the hardship of journeys then he becomes a real patriot. Rizwan spent most of the time time of his life in various parts of India. When he was in Birjal, a village of Odipur (India) and

smelled the scent of the tulips, he extemporaneously expressed it in this line.

*Da tsa gul lala boin raghlo pa de zmaka
Rizwani da pekhawar dey ka Birjal dey.*

Some scent of tulips spread over this land
Oh Rizwani! Is it Peshawar or Birjal!

We know that the classical Mulvis at that time and also in this time were and are strictly against the romanticism. But his verses are full of romantic ideas.

O sweet! That breaks between the lips
Are they your sweet, white and delicate cheeks
or patties?
That which you bite on the pretext of bark (of
walnut tree)
Your sweet lips are the *Amrasas* of candy sugar

Above all he was a humanist and his ode in the praise of Kashmir is an ample proof of his humanism and love towards humanity.

B: As a Modernist: In Pukhtoon land we are greatly indebted to three Ahmads who paved way for modern and fluent prose namely Mulvi Ahmad of Tangi, Mir Ahmad Shah Rizwani and Munshi Ahmad Jan. But above all Rizwani although being a prayer bound Mulvi yet he opened the doors to the modern prose in Pukhto. He was also the first Pukhtoon writer who introduced modern and academic criticism in Pukhto as back as in 1898 when he criticized the poetry of eight classical Pukhtoon poets. The style he used comes under the heading of comparative criticism and for that one had to peruse the comparative study of other contemporary oriental poets in which he was well

versed. The classic poets he criticized academically were Khushal Khan Khattak, Ashraf Khan Hijri, Abdul Qadir Khan Khattak, Kazim Khan Sahaida, Abdul Rahman Baba (R.A.) Momand, Abdul Hameed Momand, Ali Khan Mamanzay and Babu Jan Laghmanay⁶⁵.

C: As a Realist and Modern Critic: It is also strange that while criticizing those classic poets people used to give first place to Rahman Baba for his simple, fluent, eloquent and religious poetry. But Rizwani was the first Pukhtoon who made a rebellion and declared Khushal Khan Khattak as the king of the Pukhto poets. The famous critic and research scholar Dost Mohammad Khan Kamil Momand opined quite lately that there may be difference of opinion as to who is the best poet of Puktho but there does not exist any difference of opinion among the literati of the West and East that Rahman Baba R.A. is the most famous poet of Pukhtoonkhwa till this time⁶⁶. Rizwani also held that opinion in 1898 but he declared Khushal Khan Khattak as king of pukhto poets. Therefore, on the basis of his fluent prose and critical approach and evaluation, Rizwani can be declared the first modern critic of Pukhto. He may rightly be considered as the pioneer of modern prose in Pukhto. But let us to be clear that the real founder of modernism in Pukhto is Syed Rahatullah of Zakheil District Nowshera, who was the founder of modern genre, like short story, novel, light essays etc in Pukhto. In short, the triumvirate of Ahmads paved way for modern prose but maintaining the old form. Mir Ahmad Shah Rizwani did manage to introduce criticism in our literature in 1898. He prepared the ground for sowing the seeds of modernism and finally Rahat Zakheli sowed the seeds of modernism that appeared in the shape of a gigantic tree.

D: As a Beginner of Modern Poem in Pukhto: Till date it was discussed as to who is the founder of modern poem in Pukhto. The literati usually discussed Rahat Zakheili, Fazal Mahmood Mahfi and Mohammad Aslam Khan Kamali, especially the later one who founded modern poem in Pukhto as back as in 1913. But now we can say without any hesitation that Allama Rizwani is the founder of modern poem in Pukhto. His Nazam on Peshawar that was written in 1898, in *Baharistan-e-Afghani*, is evident proof of our assertion. He says:

*Hidustan saeer Kabul dey zamhareer
Pekhawar dey yara khuld-e-benazir*

*Kashmiryan che yo zal rashi pa da pore
Bia tar marga nom na akhli da Kashmir.*

*Shna sabza ye pa hamwaro maidanono
Pa rukhsar da yar dey khat-e-dilpazir*

*Silsila da toroo ghrono tre chapira
Da Laila da toroo zulfoo dey zanzir*

*Pa har bagh key ye bara hase jari da
Che baheji pa jannat key jo-e-shir*

*Zra oba sho da Kabul warpase raghley
Landey na dey ka pohaigay pa ta'abir*

*Da hawa asar yey hase jan faza dey
Che bootan wara goya sho da Panjpir*

*Da chaman nasim ye hase Massiha dey
Che zwandai shwe pre bulbule da taswir⁶⁷*

- India is the hottest and Kabul is the coldest part of the Hell. Peshawar is an unparalleled Heaven (in between them).
- Once the people of Kashmir come across here they do not speak of Kashmir till their death
- The greenery on the flate surfaces of its fields looks like a gorgeous line on the cheeks of the beloved
- The range of black mountains around it is the shakles of the black hairs of Laila
- The flow of water is continued in its all gardens just like the stream of milk flows in the Heaven.
- The heart of the Kabul melted and flowed towards it and it is not the Landey if you understand the costruing.
- The effect of its weather is so motivating that the statues of Panjpir started talking
- The zephyr of its garden is such a Massiha that the nightingales of the portrait became alive

In short if we study the works of Rizwani we can find new vistas and panoramas in his writings.

References and notes

¹Shams-ul-Ulama Syed Qazi Mir Ahmad Shah Rizwani. *Kitab-e-Tufat-ul-Awliya*. Persian Mufeed-i-Aam Press, Lahore 1321 AH/1903AD Pp. 43-49 and Syed Azim Shah Khial Bukhari Rizwani. in Monthly *Kabul Jadi* 1324/c.1945. P.32

²*Testimonials of Qazi Mir Ahmad Shah Rizwani, Shams-ul-Ulama of Akbur pura, District Peshawar* Mufeed-e-Aam Press, Lahore n.d. P.5. Henceforth it will be written as Testimonials)

³*et al. A History of Afghanistan*. English translation from Russian, Vitally Baskakor. Progress publishers Moscow, 1985. P.124.

⁴Rizwani, *Tukhfat-ul-Awliya*. op. cit. P.45

⁵Ibid. P.45

⁶Ibid. P.46

⁷Royal charter of Shah Mehmood in Persian in the library of Dr. Mian Sohail Insha

⁸Syed Qazi Mir Azam Shah Baidal. *Sarhadi Soba (Urdu)*. Pukhto transl. Dr. Mian Sohail Inshah Pakhto. Vol. 28, Issue 1, 2, 3, January, February & March 1996. P.124 – Hereafter will be called *Rizwani* No. if needed.

⁹Khial Bukhari. *Rizwani*. Pukhto op. cit. P.32 and personal file of S.U. Syed Qazi Mir Ahmad Shah Rizwani.

¹⁰Dr. Mian Sohail Inshah *Shajra-e-Nasab Alia Hazrat Syed Mir Abdur Rehman Bukhari Naqash Bandi*. In monthly *Pukhto* Vol.28. *Rizwani* No. P.28.

¹¹*Tuhfatul Awlyai*, op. cit. Pp. 43-53.

¹²Personal diary of Rizwani and Khial Bukhari, *Rizwani* op. cit. P.32

¹³Ibid P.32

¹⁴Ibid P.34

¹⁵Ibid P.33

¹⁶*Tuhfat-ul-Awliya.* op. cit. Pp. 48, 49.

¹⁷*Sarhadi Saba.* op. cit. P.126.

¹⁸Ibid P.126

¹⁹Khial Bukhari. *Rizwani.* op. cit. 33

²⁰*Testimonials.* op. cit. P.10.

²¹*Sarhadi Soba.* op. cit. P.124

²²*Testimonials.* op. cit. Pp. 11 & 12 and photocopies.

²³Personal diary of Rizwani, and *Testimonials.* op. cit. P.9 and the photo state of the original copy of C.J. Rodgers' letter.

²⁴Personal diary of Rizwani

²⁵*Sarhadi Soba.* op.cit. P.125

²⁶*Testimonials.* op. cit. P.7

²⁷Personal diary and *Sarhadi Soba.* op. cit. P.125.

²⁸*Sarhadi Soba* op. cit. P.125 and *Testimonials.* op. cit. P.6 (Testimonial of H.T. Knowlton Principal Govt. Central Training College, Lahore 28, September 1908).

²⁹Personal diary and personal file (Letter of Charangi Lal, Principal Training College Lyalpur to the Director of Public Instruction Lahore, 29-9-1919).

³⁰*Testimonials.* op. cit. P.7.

³¹Personal File

³²Khial Bukhari. *Rizwani*. op. cit. P.33 and Personal file.

³³Ibid (both)

³⁴*Sarhadi Soba*. op.cit. P.125 and personal file.

³⁵Personal file *Application of Qazi to J.Sime, M.A., LL.D., C.I.E.*, the Director of public instruction Punjab, Lahore. Para (f).

³⁶Syed Feroz Shah Asar Gilani. *Rizwani Sahib*. In *Da Zila Nohar Ter Her Shaarian*. Ed. Saif-ul-Islam-Saif (But Gilani has not mentioned Pashto and English Books). P.65

³⁷Khial Bukhari *Rizwani*. op. cit. P.34

³⁸Rizwani *Da Pakhto Grammar Urdu-Pashto*. Mufeed-e-Aam Press Lahore. 3rd edition 1908. Preface. P.2.

³⁹*Testimonials*. and personal file (higgledy-Peggledy & scattered).

⁴⁰*Sarhadi Soba*. op.cit. P.125

⁴¹*Testimonials*. P.10

⁴²Pukhto Rizwani No. Vol.28, op. cit. P.93, and *the Gazette of India extra-ordinary*. published by authority, Simla, Saturday, Nov. 9, 1901 P.4.

⁴³*Testimonials*. op. cit. P.8.

⁴⁴Gregory Feudorovitch Garris. *Da Mairani Ulas Adbiat*. Pakhto transl. Sar Muhaqiq Dost Mohammad Shinwary. Government Printing Press, Kabul Afghanistan 1364/1985. P.54

⁴⁵Dr. Sultan Mahmood Hussain, *Shams-ul-Ulama Maulvi Syed Mir Hassan*. (Urdu) Iqbal Academy Pakistan, 116 Macleod Rd. Lahore, First ed. 1981. P.142.

⁴⁶For detail see this book .

⁴⁷*Various Sources like*, Personal file, Reports of the various meetings of the Punjab Text Book Committee, Incomplete list of the library of Rizwani, an annexure or appendix with the application of J.Sime. op. cit. Khial Bukhari's *Rizwani* op.cit. P.34. and *Tuhfat-Ul-Awliya* op. cit. P.1.

⁴⁸*Testimonials*. p.6.

⁴⁹Ibid P.2 many more.

⁵⁰*Application to J.Sime* op. cit. Annexure of list of Qazi's books.

⁵¹Baidal, *Sarhadi Soba*. op.cit, (but this paragraphs and some other names have been missed in this article because of my mistake, the original one is in my possession).

⁵²Qazi Tila Mohammad Khan. In *Testimonials*. op. cit. P.4.

⁵³*Testimonials*. op. cit. P.1 & 9.

⁵⁴Ibid P.5

⁵⁵Personal file

⁵⁶*Sarhadi Soba* op. cit. P.126

⁵⁷Ibid P.126

⁵⁸Personal diary and personal file (Charangi Lals letter to Director of public instruction op.cit.).

⁵⁹Khial Bukhari, *Rizwani*. op. cit. P.33

⁶⁰Ibid. P.33 and Epitaph of the grave of Rizwani in the graveyard of Qazi Khelan Akbarpur, District Nowhsera. (Photograph of the epitaph is available).

⁶¹Interview with Haji Shah of Akbarpura. 2nd Feb. 1998 at Akbarpura.

⁶²Shams-ul-Ulma Syed Qazi Mir Ahmad Shah Rizwani, *Baharistan-e-Afghani*. Roy Sahib Munshi Gulab Sing and Sons, Educational Publisher, 2nd edition 1931 P.60.

⁶³Shams-ul-Ulma Syed Qazi Mir Ahmad Shah Rizwani. *Shakaristan-e-Afghani*. Matbaa-e-Mufeed-e-Aam, Lahore. 1905. P.17.

⁶⁴Khial Bukhari. *Rizwani*. op.cit. P.38

⁶⁵*Baharistan-e-Afghani*. op. cit. Pp.136-39.

⁶⁶Dost Mohammad Khan Kamil Momand. *Rahman Baba. Tarikhi, Almi Au Adabi Jaj*. 2nd edition. s.l.n.d. P.51.

⁶⁷*Baharistan-e-Afghani*. op.cit. Pp. 43